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The Archbishop's Visit.

The primate of all England has come to the Capital of the United States. He left behind him a people who worship in a state church. He greets today a people who dislike the very idea of church and state united. Yet the Archbishop of Canterbury will find, and Americans may expect him to note, that the United States maintains in all the multifarious phases of its national life as inherent a reverence for religion as though the church stood here, as it stands in almost every other country of the globe, behind the shelter of the government. In truth, he must discover that the people who constitute the bone and tissue of our country live day by day more closely to the tenets of Christian faith than the people of any other country where the precepts of the Bible are taught. Our Sunday is still a day of worship; England's Sunday has long been a holiday. Our people as Christians maintain their own churches; his, as Christians, lean on the revenues of the state. Our churches are filled with worshippers who read and learn and understand; the most optimistic observer could not say so much for the churches of any country in Europe.

These conditions are only a fruit of the public spirit which has kept our state and our religion entirely separate. But they are more. They are a distinct promise of a noble service for religion in the future, a nobler service—if an American newspaper may so characterize it—than any people can ever render when their religious faith is confused with their loyalty to their state.

The people of Washington welcome the Archbishop of Canterbury heartily, whatever their religion. And they do so in an honest and fearless independence of action, thought, and faith.

Meredith's Novel Idea

A marriage scheme proposed by George Meredith is announced as "novel." Such characterization of it is not just. It is no more novel than any other form of sin arising from an iniquitous impulse that may be "original." Or, perhaps, it is so termed because Mr. Meredith might put it in a book. If he were to do this and bury it there in a mass of the obscure language of which he is a master, no great harm would result, as the difficulty of digging out the idea would permit it to remain interred.

When Mr. Meredith makes his proposal in the public prints, and in comprehensible language, he becomes an enemy to good morals, and hence an enemy to society. Whoever or whatever tends to rob the marriage relation of stability is the advocate of an evil or is the evil itself. Marriage observed as a sacred compact is the only safety of the state. Abolish it, or rob it of its essential qualities, and the people thus deprived sink to immorality of a type that means quick decay. History may be cited for abundant proof.

The plan of Meredith is that marriages be permitted to last for a period to be fixed in advance. At the end of this time there is to be dissolution of the tie, and the state is to see that there be fair division of common property and that children be given care.

In lawless communities, where lewdness is the highest incentive, a system essentially identical with Meredith's prevails now. It is not dignified by being termed marriage. "There will be a devil of an uproar before the change is made," admits the chaste reformer, and he is partly right. There will be just the sort of uproar he describes, and then the change won't be made. On the contrary, the Meredith style of social regulator will be eliminated from the columns of respectability.

Authors of problem books and problem plays, usually tiresome and invariably obscene, are doing harm enough when they refrain from trying to force their notions into the conduct of everyday life. People do not have to go to the theater, and they have the privilege of leaving the undesirable book alone, but when the material that besmirches the play and the story is thrust upon the senses through the medium of the daily press, the public needs protection.

Marriage is in instances a failure. The lightness with which its bonds are assumed, and the gross looseness with which they are severed, is a sad reflection upon the parties to the sunken bond voluntarily assumed. It

is not a reflection upon marriage as an institution which has solved in the best way of which human nature is capable, the question of the association of the sexes and the preservation of the race.

When a man is so constituted that marriage is distasteful to him, it is his right to avoid it, and he may seek the company of others of his kind. It is not seemly that he preach depravity or assume that his bad and dangerous way is the proper way.

Peace for the World.

The great hope of humanity is for a time when the peoples of the earth shall dwell together in fraternal unity. The best impulses are to regard war as hateful and unnecessary. The day of universal peace is not here, but in the sentiment of wise men, in their tendency to crystallize into a benign and efficient scheme the thoughts that stir them, is an inkling of the dawn.

Members of the Interparliamentary Union are now in this country intent not only upon spreading the gospel of arbitration, but on getting the Government of the United States to take a leading part in the work which must mean the uplifting of civilization itself. Christendom is asked to take its place upon a plane toward which it has looked with longing eyes as ideal, impossible of attainment.

Nothing could be more fitting than that this nation, great, strong, and inspired by noble standards, should bear the white banner of the legions of peace. Like other nations, it was conceived in the storm of battle. It has had to listen to the sound of contending armies, and with tears it has buried its dead. But it fought for honor, and they who had been its foes became its friends. It has no ambition for conquest. It has no enemy to fear. In its very solidity and preparedness it is immune from attack even if any reason should seem to exist for attacking it. It has risen to a dignity that gives force to its expression of desire. Commercially it leads. It is so mighty that it could make itself feared if it chose to do this, instead of making itself respected. Surely, upon it rests a vast responsibility.

The purpose of the Interparliamentary Union is all commendable. It would establish a world tribunal of wider scope than that of The Hague. Among other pertinent questions early to be considered would be the rights of neutrals, the status of contraband, and the inquiry of placing mines in the waters of the high seas. But out of this would grow a tribunal of arbitration embracing the globe, marking an epoch in the constitutional history of the race.

In the Union now are distinguished statesmen, representing every country of Europe save Russia. That government, having no parliamentary arm, cannot at present be included. But even Russia could not withstand the pressure indefinitely, and soon or late would submit to changes making it eligible to the grand and potent organization.

To William Randal Cremer is due much of the honor. Years ago he was moved by contemplation of the waste and horror of wars to try to turn the mind to other methods of settling disputes. Long he worked without encouragement, but he won thinkers and publicists to his cause, until now centered about him, eager as himself, is a band whose valiant efforts are making opinion on two continents. Cremer has become a chevalier of the Legion of Honor. Last year the Nobel peace prize of \$55,000 worthily fell to him, and all of it was devoted to forwarding the project to which he has devoted all his energies.

History contains some towering figures, immortal by the havoc they wrought, the misery they created, the desolation that was left in their victorious wakes. The United States has had soldiers high among the captains of the earth, and yet one of the greatest of these was greater still when he had laid aside his arms and then came from his intrepid heart the deathless sentiment:

"Let us have peace."

Beside the triumph of a Cremer, knitting the nations into one kin, how despicable an Alexander weeping for more nations to conquer, or how paltry a Napoleon rearing a temporary edifice on a foundation of bleaching skeletons!

Doom of Skyscrapers.

According to a scientist of the University of Geneva, the skyline of New York city will have to come down to about its old level. The professor declares that skyscrapers are detrimental to public health, and for this reason must ultimately disappear.

Perhaps the learned gentleman has made a closer study of the physical than the financial part of the situation. There is yet considerable unproved theory as to the unhealthfulness of tall structures. It is true they darken the street between, but they pass through it, and the experience can hardly be hurtful.

Claim is made that the occupant of the upper stories of the towering edifice develops bodily peculiarities, but this claim has in no measure been verified. He is in a region of sunshine, breeze, and purer air. This environment may be so beneficial as

to offset the possible evils of the street below.

The professor from Geneva apparently does not understand that here monetary considerations are placed before anything else. Land in Manhattan is so costly that to buy it and cover it with buildings six or eight stories in height would be to make a losing investment. Project these buildings twenty stories more, and there is a return on the money. Therefore, they will be projected, despite the mild protest of a scientist who has no real estate and whose ideas do not produce dividends.

Probably there will be no end to the skyscraper industry until some of the lofty piles begin to tumble. Then people will get scared and quit. The buildings now are put up as though a steel frame were riveted to last for all time, corrosion unknown, and electrolysis a dream. The lay mind fails to comprehend how the frames can endure forever, or why, when the girders are eaten into by rust, they will not snap, and the whole concern fall. However, the lay mind may be dealing here with a subject too grave for its consideration.

Anyhow, before the reduction of the sky-line to its old status, it will go higher, and reach some point that even the architect and contractor will regard as the limit. There does not appear any reason why the forty-story building can not be put up as readily as the thirty-story one which is now a common sight.

Points in Paragraphs.

Mr. Fairbanks lost his hat the other day, but he keeps his head.

Admiral Dewey has seen some changes in the navy since he entered it.

The world seems to have evolved beyond the theory of evolution.

The whirl of the electric fan is about to retire before the clug of the steam radiator.

New York is keeping up its murder record, and also its record for not catching the murderers.

Where will this pernicious activity stop? Our police have arrested four boys for stealing jam.

Those disappearing islands of the Pacific have reappeared in an inland lake up in Washington State.

It is not true. Senator Fairbanks was a hundred miles away when the thermometer stood at thirty-six.

Our news dispatches indicate that Tom Taggart ought to capture that 5,000-franc prize for aerial navigation.

The higher education of American youth opened its fall term yesterday afternoon on the Georgetown gridiron.

Two distinguished gentlemen recently met at Albany and each greeted the other with a kiss. No law against spooning in Albany?

Perhaps the slap of the Hearst papers at Judge Herrick was intended to alight on the back and be construed as congratulatory.

As nearly as the astute investigators of the Bismarck disaster can reach a decision it is that the victims are deserving of censure.

The ex-mayor of Charlottesville will find that efforts to squirm, by means of technicalities, out of trial, will win public confidence.

Cripple Creek sends out word that it is looking up. The sensation must be a novelty locally, as the outside world is ready to congratulate.

The truth about the accident to the train bearing Mr. Morgan is that if it had not been trivial it might have been serious.

"A well-known resident of Mount Vernon, N. Y." has lost his mind and thinks himself worth a million. The sensation comes high but it is worth the price.

It is a pity that men will drink horse liniment for the sake of the alcohol in it. It kills the men, and, besides, some good horse might need the liniment.

It is difficult to tell about the District government. Now it is making a success of the real estate business by collecting rents from "squatters" without legal proceedings.

These are days when a man counts rent, coal, and groceries as luxuries, and a new fall gown, a brown walking suit, and a hat of "burnt orange" as imperative necessities.

A BALLADE OF LONGING.

Maggie will iron—no—nor wash; Nor sweep the porches nor walks; nor she!

Such labor forbidden her, O'gosh, By Domestic Union No. 3!

To scrubbing she may not bend a knee, At tending baby her nose up-curl; Her presence alone is a favor, see! Oh, for the old-time hired girls!

Maggie what things she will demand: New gas stove or a holiday, With perfect assurance put she stands, And the household hastens to obey. Never a one of us ventures "nay," Never a tongue defiance hurls.

And rarely a "Thank you" does she say— Oh, for the old-time hired girls!

Maggie moves in her own gay set Of picnic and cards, and ball and rout, She answers sweetly to "Margaret," Quite as licensed is she to flout.

A damsel sprung from an hundred earls! Of social status she leaves no doubt— Oh, for the old-time hired girls!

Maggie the sixteenth one since June, We guard and watch her with hopes and fears.

Oh, for the Bridget whose honeymoon Closed a service of twenty years! Where are those faithful and homely dears?

Whose records memory oft unfurls? Gone! And the "lady help" appears! Oh, for the old-time hired girls!

L'ENVOI.

Don't, I beg you, Maggie's plaint repeat. Mind you, Maggie's the pearl of pearls. I trust I haven't been indiscreet.

But oh, for the old-time hired girls.

—FUCK.

Divergent Opinions On Eastern Strategy

Kuropatkin a Past Kuroki's Movement Master at the Game Like Gen. Lee's at Manassas.

The principles of war that should control the operations of the Japanese armies in Manchuria require, in a general way, the taking of positions by siege and the occupation of the Liaotung peninsula with a highly entrenched position across the latter and a great army in camp behind it, so disposed as to be freely able to deliver counter strokes on the offensive through gaps in the line.

The Japanese being in possession of Russia's objective, the latter would be forced to attack. A position could be chosen such as would be certainly against all the men that Russia could throw against it. It should be borne in mind that both nations have the same objective in this war, and that is Port Arthur and the Liaotung peninsula. By the side of this all others are of minor consequence.

Exhausting the Japanese.

For Russia, with her stupendous resources in men and money, the strategic conditions, first, last, and all the time, call for battle with the Japanese armies with the view of wearing them by attrition; battles in which the Japanese are on the offensive, particularly against entrenched positions.

Next are those in which they are on the defensive in the open, or behind hastily intrenchments, especially where they are in retreat upon long lines of communication where the Cossack cavalry will have its most favorable condition for action. Obviously, if by any means the Japanese can be induced to do this, the Russian army will extend their line of communications, that will be the supreme principle of strategy to guide the Russian commander.

In such actions the Japanese will be quick to reduce the relative superiority of numbers to the Russian army. If an army of 200,000 is pitted against one of 100,000, the relative superiority is as 2 to 1. If 50,000 are lost in battle on one side there will remain 150,000 against the relative superiority becomes 3 to 1.

This sort of thing, if continued, would reduce the smaller party to numbers too small to make an effective resistance.

A Strategic Blunder.

Now what has been happening on land in Manchuria? Through a great blunder in strategic conception—or a serious lack of preparation—the Russians lost the Liaotung peninsula, and the Japanese, without serious loss, the possession of an important part of the objective and invested Port Arthur.

But, when this point of question of time when this point could be surely gained by the simple process of slow siege and appear good policy to the Russian army, it is to allow no greater the number of troops to leave the place, than to leave the place.

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The battle of Liao-Yang, which ended in the fall of that city and the Russian retreat to Mukden, has been the event of the eye of the war. Usually it has been regarded as a struggle between Japanese and Russian strategy—a contest of Tartar ideas and Slav.

This opinion of the conditions is not that of Gen. Fitch Lee, who was a major general in the Confederate service and is now a retired brigadier general of the United States Army.

General Lee, who is pursuing the peaceful avocation of president of the Jamestown Exposition Company at Norfolk, made this statement, likening the operations of Oyama to those of Gen. Robert E. Lee:

"I have been carefully scanning the reports from Manchuria since the first definite reports began coming to our newspapers, and I am impressed with the remarkable similarity between the campaign of Field Marshal Oyama around Liao-Yang and the campaign of Gen. Lee's strategy before the second battle of Manassas.

Adopts Lee's Tactics.

"It is not unusual for officers commanding armies to study the campaigns of the great commanders, and the knowledge so acquired is frequently invaluable, especially where the topographical features are similar and the proportion between the opposing forces bears a resemblance. To give an instance, just before the first battle of Manassas, being a young staff officer at the time, I visited General Beauregard in his tent. I found him bending over the 'Campaign of Napoleon.' Of course, I do not know whether or not he gained any hint of value by his study, but this instance fell under my own observation.

"It is no discredit to Oyama, therefore, to assume that he has studied General Lee's strategy and tactics. There are so many points of resemblance that it would be difficult to explain them by the theory of coincidence. General Lee paid much attention to his enemy's flanks, and, unless he was fighting a defensive battle, he always assaulted the right or left flank of his opponent. In his first battle after being placed in command of the troops defending Richmond, he so maneuvered as to crush McClellan's right. In the second battle of Manassas, he turned the right flank of Pope's army. Oyama has been adopting Lee's tactics against Kuropatkin and has met with some success.

Admires Oyama's Strategy.

"I was particularly impressed with the strategy displayed by Field Marshal Oyama in his maneuvers on the front and flank of Kuropatkin's army at Liao-Yang. It is almost an exact reproduction of Lee's movements in front of Pope on the Rappahannock River, immediately before the second battle of Manassas. The Federal and Southern armies were lying opposite each other with the river flowing between them. The army was divided into two corps under command of the late Gen. Lee. The army seems to have been divided into three, under Oku, Nodzu and Kuropatkin. As Oyama left Oku and Nodzu on Kuropatkin's front, Lee directed Jackson to his whole corps to the rear of the army. Concerning this I am well informed, because I accompanied the river Jackson moved almost at right angles to it until he reached Gettysburg, after having marched twenty-six miles.

The next day he turned exactly at right angles, passed the Thoroughfare Gap and struck the railroad between Pope's position and Washington. He moved at a point of twenty-six miles in the rear of Pope's army, where he bivouacked for the two days in August 31st and 1st of September.

Kuroki Repeats Maneuver.

"On just about the same day of the same month of the year, 1862, we had very similar conditions. Oyama dispatched Kuroki on an identical mission. Kuroki, circling Kuropatkin's left, crossed the Taitse and proceeded at right angles to the river about twenty miles. Making a sharp turn to the left he passed the Yentai hills to the left of Yentai on the road of Mukden, directed in the rear of Kuropatkin's army. Before Manassas, Pope confronted with these alternatives—to cross the Rappahannock and throw his whole army into the river, or to remain in position, or to retreat. He chose the latter, and was interrupted by his base, Alexandria and Washington.

The Plan Effective.

"Just what marching and counter-marching was done by Kuroki is not entirely clear from the published accounts, but it is evident that his position in the rear of Kuropatkin's army with the main body of the Japanese army in front and concentrating at the same objective point was effective and probably contributed in the largest measure to the victory of the Japanese.

Kuroki is the 'Stonewall' Jackson of Oyama's army. For while Kuropatkin is in front of Kuropatkin, Oyama evidently had the same idea that General Lee had—namely, that his opponent would be obliged to leave the river and that Kuroki would be in a position to attack and check him. Kuroki's retreat to Longstreet's division could arrive, and the two, under General Lee, could make a battle.

RIOTING IN CORSICA: STRIKE LEADER ARRESTED

BASTIA, Corsica, Sept. 24.—Serious rioting by striking dock workers, armed with knives, occurred here today.

Troops were called to restore order and it was with considerable difficulty that quiet was established. The president of the Dockers' Union has been arrested.

TO CONSOLIDATE POWER PLANTS AT NAVY YARDS

Secretary Morton is making a careful investigation of the proposed plan to consolidate power plants at the navy yards and stations.

He has consulted civilian experts and has also sent out circular letters to all commandants asking for full information concerning the cost of installing plants and the cost of maintaining them as they are now organized.

THE PRACTICAL SIDE.

She (sentimentally)—How could you like to live up in the clouds? He—Oh, I wouldn't mind—if they came from the right sort of tobacco.—Detroit Free Press.

THESE MORMONS FIGHT POLYGAMY

Church of Latter-Day Saints at Lamoni.

JOSEPH SMITH'S FOLLOWERS

Sustain a Mission in Utah Trying to Convert the Adherents of Brigham Young.

Joseph Smith, of Palmyra, N. Y., is generally looked upon as the founder of the Mormon movement now on trial before the country in the attempt to have Apostle Smoot retain his seat in the United States Senate, and yet—such are the contradictions of life—not a descendant of this man has any connection whatever with the Salt Lake organization or has ever countenanced polygamy, so his grandson, who is now in this city, says.

The present Joseph Smith, a son of the man who was killed at Nauvoo, has made it his life's work to clear his father's reputation from the charge that he made a revelation the year before his death in support of polygamy. In fact, these descendants of Joseph Smith are today sustaining missionaries in Salt Lake City trying to convert Reed Smoot's coreligionists, or the Brigham Young Mormons, from the error of their ways.

Here is an anomaly in ecclesiastical history, which is explained by Frederick M. Smith, of Lamoni, Iowa, a grandson of Joseph Smith, of Nauvoo, and a son of the prophet, seer, and revelator of the real church which he founded.

This Frederick Smith will on the death of his father become his head, since his title is "The Organized Church of Jesus Christ of Latter-Day Saints," and locally we are known as simply "Latter-Day Saints." The Salt Lake people do not object to the term Mormon, for you will see on their printing office the advertisement, "Mormon publications," where our headquarters are at Lamoni, Iowa, where out of a population of 1,800 we number 1,300. Four of the five members of the school board of the town belong to our church. Our gathering place will ultimately be at Independence, Mo., about ten miles from Kansas City, where we already have about as large a population as at Lamoni.

"Since you have opposed polygamy, in what respects do you differ from other Christian bodies?"

"Chiefly in our belief that God did not cease to reveal himself. Leo man cannot see the revelation on the Isle of Pines, but that today, through the proper channels, He speaks to His people. The president of the church is that chosen channel. Our ecclesiastical organization is similar to that which the people at Salt Lake City have made faithful to the country by reason of their more spectacular methods and the prominence which the doctrine of polygamy has attached to them.

Fighting Polygamy.

"I don't suppose there is a man in the United States who has done so much to fight the evil of polygamy as my father," continued Mr. Smith. "He is known to all as 'the man who fought polygamy.' He was the first to make a revelation to my grandfather. They say that Joseph Smith published it in 1843, when the facts are that they never brought it to light until 1852, eight years after he was killed. None of his descendants have any authority to do with the polygamous branch of the church, although the family of Hyrum Smith, my grandfather's brother, went with Brigham Young and has since been identified with the Salt Lake movement. But both Joseph and Hyrum Smith are in record of the church as men who repudiated the doctrine of polygamy in the strongest terms."

Growth of Utah Mormons.

Mr. Smith is very cautious in charging the Salt Lake people with sins in the absence of explicit proof, but it is plainly his impression that the cessation of polygamy since the manifesto has not been any too complete. He also believes they were forced to this manifesto by the rising indignation of the American people. In adopting co-operative and communistic features his own organization has not gone so far as that at Salt Lake City, although these are held desirable when a sufficient standard of moral and economic education has been reached.

The books provide for a system of social economy that is unique, in which the rich will be leveled down, and the poor lifted up, and all through religious motives. Even this lofty doctrine of ideas of the Latter Day Saints, although he denies this source of their origin. His idea of the gathering of the elect at Zion City is part of Joseph Smith's teachings, and it is today an ultimate aim of the people at Lamoni.

The Lamoni Following.

For his own organization Mr. Smith claims the numerical following of more than 100,000, and says that it